all in separate blocks without any relations or any one else to look after them. You cannot continue with a few servants. I would appeal to the humane sentiments of the House to examine the question carefully, before arriving at the conclusion that they are not wanted or that they are superfluous. I would invite the House to come round and see the Hospital including the Hon'ble medical member here.

PRESIDENT.

What he said was that he was in the actual working of the case and had personal experience.

Dr. A. G. MENON.

I have taken great care to study the facts, and that is the reason why I expressed my opinion.

DIWAN BAHADUR Dr. V. VERGHESE.

I am managing a hospital with nearly 200 patients.

Dr. A. G. MENON.

I shall take the earliest opportunity for visiting the Hospital.

The demand was put to votes and carried.

Mr. E. Ikkanda Wariar's Municipal Regulation Amendment Bill.

PRESIDENT.

Mr. Ikkanda Wariar will introduce his Municipal Regulation Amendment Bill.

Mr. E. IKKANDA WARIAR.

I do not wish to introduce the Bill now. I want to move it only in the next meeting.

PRESIDENT.

Only in the next meeting?

Mr. E. IKKANDA WARIAR.

Yes, Sir, in the next meeting.

PRESIDENT.

It may be so done.

Rosolutions on matters of General Public Interest.

PRESIDENT.

We shall continue the discussion of the resolution moved by Mr. K. T. Mathew.

Free Compulsory Primary Education among the Depressed Classes.

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Mr. C. A. OUSEPH.

Sir, I am an ardent supporter of the resolution that the Member for Kunnamkulam has moved before this House. But it is my wish that we should go a step further, and my object is that Primary education should be made free and compulsory in the State. In doing so, I may assure you, Sir, that it is not my idea to put obstacles in the way of the Government or to make the administration of the Education Department difficult. On the other hand, I am only repeating the cry that we have been hearing from the people during the last many years. During the last many years, the people, especially of the depressed classes, had been crying. "How long, Oh! Lord? How long?" And the Government have been giving the pious hope that very soon education will permeate every nook and corner of the State. In this connection, Sir, I may call the attention of this House to certain statements made in the *Administration Reports* during the last few years. The statements made in the *Administration Reports* must be taken as promises made by the Government to the people. Free vernacular education was introduced in the State in 1086, and in the *Report* of 1090 it is stated "so far as higher Secondary education is concerned, now here in Southern India do equal facilities exist.....The case for Primary and Lower Secondary education is stronger". So that it was conceded in 1090 that the case for Primary education was much stronger than that for Lower Secondary education and that the Government's special attention was to be given to Primary education. That was in 1090. Again, it is stated in that year's Report, "the problem which faces the Sirkar and which will soon have to be solved is how to find funds, to pay for the growing needs of education." Sir, yesterday, the Hon'ble Member for Education said:—"We have no funds". He raised his hands in despair. They were similarly raised in 1090, and we are now in 1101. Eleven years have passed. Whatever we had been doing, during this period to spread education, we have $33\frac{1}{3}$ per cent of our boys and girls of school-going age are still outside the schools, not receiving any sort of education.

Mr. C. MATTHAI.

Less than that. The figure is 72.3 as per the *Administration Report*.

Mr. C. A. OUSEPH.

But it was agreed that there was some mistake in that. They include boys over and under the school-going age. If the correct figures are taken, it will come to about 66 and odd. Take it to be 70 per cent. There are still 30 per cent left. In the *Report* of

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1092 it is stated:—"The Darbar will continue to insist on the priority of the claims of Primary education to attention in the matter of funds over those of Secondary and Collegiate education until the most reasonable facilities have been extended to all rural areas." Sir, I ask, has this last promise been fulfilled? Has this condition, laid down in 1092, been satisfied? That condition is "until the most reasonable facilities have been extended to all rural areas". Over two lakhs of rupees has been spent by the Government or is about to be spent on higher Collegiate education. I ask whether the Government had considered the promises that had been made from 1088 onwards to provide all possible facilities for imparting Primary education, before it ventured on this costly scheme of a First Grade College which has made them come to this House now to say in despair, "We have no funds". I say it is not dealing fairly by the people of the State. I shall now refer to the *Report* of 1094. That was referred to by the Member for Education yesterday. After making mention of the vigorous and liberal educational policy followed by the State in the past, it states:—

"Education is, however, still backward among Muhammadans, Ezhuvas and Pulayas and, comparatively speaking, even among Catholic Christians. In the new era, *no class may be allowed to lag behind, and it will be the duty of the State to provide a system of free and compulsory education which is the only guarantee for an ordered advance all along the line.*"

Mr. S. F. NUNEZ.

Are Catholic Christians included in the backward classes in the *Educatisn Code* ?

Mr. C. A. OUSEPH.

The Diwan has made such a statement in the *Administration Report.* In the *Census Report* they are not so classified. There is a saving word "comparatively". They may be backward but their backwardness may be only comparative.

There is a definite promise made to the people in 1094 that the object of the Government was to make Primary education free and compulsory. Reference was made to the Education Code Revision Committee regarding the aims of the Government in the matter of Primary education. The views of the Committee are referred to in the *Report* of 1096. It is stated:—

"Judging by the results so far attained after the introduction of the new Code, it seems safe to prophesy that the object of the members of the Education Committee, namely, the attainment of universal Primary education without compulsion would be gained in the Malayalam speaking areas in the next five years."

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So in 1096 it was hoped that, before 1101 had passed, we shall have universal Primary education in the Malayalam,speaking areas of the State. But to-day we are far from that. 50,000 of our boys and girls of school-going age do not attend school. There are about 1,50,000 boys and girls, of whom only a lakh receive education. There is yet 50,000 of between 5 to 10 years of age. Every year a sixth of these go out of their school-going period, so that annually not less than 8,000 boys and girls of school-going age are left uneducated by the State without any chances of receiving education again. Now, take the number that has been so left from 1088 onwards. Our main object is not to look into the future, but we are to grapple with the present and deal with the facts that face us now. We may improve conditions in the future, but our duty now is to deal with these 8,000 boys and girls who, every year, pass out of this school-going age, quite illiterate, with no hope of receiving any education in future.

PRESIDENT.

The question has been examined.

Mr. C. A. OUSEPH.

What I am at is just another examination. I have examined the statements in the *Administration Reports* and the opinion of the Code Revision Committee that even without compulsion Primary education could be made universal in five years. We are still far from having attained that object. Should we not move from the stage which we have now reached? Should we not attempt to fulfil the promises that were being made during the last many years. My amendment is only in consonance with the views expressed by the Government from time to time, and in fulfilment of the promises which the Government had made to the people that they would introduce the compulsory element in education. This is my amendment:—

"*That the words 'in the State' be inserted between the words 'introduce' and 'free' and omit all the words after education*".

I have a double object in moving this amendment. In the first place, Sir, I have shown that the anticipations of the Government, regarding the spread of education, did not come true. In the second place, in the resolution that has been moved here, there is a discrimination made which is quite unjustifiable, namely, that only some classes should be compulsorily educated. In that case, Sir, in the course of 2 or 3 years those that are now in the forefront in education will become backward. There is absolutely no justification for using compulsion with regard to some people and keeping others away from the operation of compulsion. I am convinced that, without compulsion, it is

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impossible, however much the Government may work, to give the people universal Primary education. We have seen that every year 8,000 of our boys and girls are going into the world without being educated. We cannot reclaim them. Therefore, Sir, I support the resolution and move my amendment to it.

Then, regarding the question of funds, certainly, it is a very difficult problem, though there is a tendency to exaggerate it. The Government has very often stated that the claims of Primary education must always be placed in the forefront. That we have taken up the College scheme or that we have entered into other costly schemes should not stand in the way of our stepping in and helping the poor by giving them education. Primary education must have a prior claim over the funds of the Government and if that principle is acted upon, the question of funds will not create any difficulty. If the suggestions that have been put forward, that we need not have a long course or big schools, are accepted, we shall make education very cheap. One argument of the Hon'ble Member for Education is that it is not proper and not feasible to introduce compulsion in education. There are many fields where compulsion is enforced. Vaccination, registration of births and deaths, are examples. Compulsion is working on very well here. Such reasons and such fears as those adverted to by the Member for Education should not in any way deter us. There may be difficulties in the way. Let us spend one or two lakhs more every year on Primary education, cutting down, if necessary the expenses of Collegiate education. Then, I am sure, Sir, within four of five years the goal of universal Primary education can be reached.

Mr. A. SANKARA PUDUVAL.

Sir, I am constrained to oppose this resolution and *a fortiori* the amendment. I should not be understood to mean that I am not in entire sympathy with the spread of elementary education throughout the State. But, under existing conditions, it seems to me there is absolutely no necessity to make Primary education compulsory in regard either to a particular locality or a particular class or community in the State.

Out of the 11 lakhs which we have budgetted for Education, 2 lakhs, more or less, have to be deducted as income from school fees, etc., and roughly, 9 and odd lakhs net are being contributed for the purpose of education from State revenues. Of this, a very large amount goes for Primary education. Primary education is more or less practically free in the State. The original idea of the Government of Cochin, as disclosed by the

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Administration Reports, was to spread elementary education and to make it free as far as possible. The idea of compulsion was of later growth, and even in the extracts that were read out by the Director of Education, it does not seem to me that the idea of compulsion in any particular locality was directly in mind. Now, 72 to 73 per cent is a very good record anywhere. In Baroda and other places we know that compulsion was resorted to in particular areas, because the average was deplorably low, and even in those places where Primary education has been made compulsory, there have been various complaints raised by the people as to the way in which the enactment has been worked. Now, it goes without saying that we can hardly afford to make a larger contribution for the Department of Education. We shall, therefore, have to follow the practice of other countries, that is to say, if we have to make Primary education compulsory, an additional tax will have to be imposed upon the people. Various considerations arise. First of all, we should know whether the persons who might have to pay the tax would be agreeable to do so. There has not yet been any offer from any locality so far as I know. It is easy for the members of this Council to whisper that taxes are not imposed with the consent of the citizens. Many say it without ascertaining the opinions of the people who are to pay the additional taxation.

Mr. C. MATTHAI.

May I offer a word about the practice in this matter? It is left to the option of the particular Municipality or in rural areas to the Local Boards.

Mr. A. B. SALEM.

There are Municipal Acts dealing with education. If the Municipal areas want education, they can tax themselves.

Mr. A. SANKARA PUDUVAL.

First of all, we must ascertain which particular community or locality is willing to have free compulsory Primary education. Well, upon that point, so far as I have been able to gather, members here have no definite statements to make. Secondly, it seems to me that the idea that the so-called depressed classes are illiterate or without Primary education is to a very large extent erroneous. As far as I know, a very large percentage of these people are not illiterate, but are undergoing some sort of elementary education in reading, writing and arithmetic in *pial* schools close to their lodgings.

Mr. C. A. OUSEPH.

The speaker has exceeded his time and has taken five minutes in explaining his point.

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PRESIDENT.

According to the exigencies of the case, I allow sufficient time for members to speak.

Mr. A. B. SALEM.

Any member is at liberty to express his view, and it is his duty to substantiate it by statements and facts.

Mr. A. SANKARA PUDUVAL.

Information asked for by some of the members of the Council cannot be given off-hand. This is a very large order. *Pial* schools are conducted in villages all over the State. The Member for Education said yesterday that 10 per cent of the depressed classes alone are attending schools, and I believe, so far as I can gather from the Educational Reports of the State, it is correct. This statement only refers to the number of pupils attending both Government and aided schools. My remark applies not to these schools but to village *pial* schools scattered throughout the State. From personal knowledge, I assert that a very large number of these so-called depressed classes are not illiterate but are to a certain extent well versed in reading, writing and arithmetic. If the 72 per cent be not a poor record accomplished without resort to compulsion, we may reasonably hope that in course of time matters are likely to improve. Short cuts to reach our ideals are no doubt tempting but very impracticable. The policy of the Government in regard to the advancement of education, both Primary and Secondary, has not been in any way unsatisfactory. These Reports which we have been referred in the course of the speech of the Member for Chalakkudi prove that the State has been progressing both in Primary and Secondary education. Of course, things have to progress slowly but surely. It is not possible to reach the goal by one sudden long leap, and such long leaps are indeed dangerous. In course of time, if this progressive policy of the State be followed, I think there will not be any necessity whatever for compulsion being enforced. One other aspect of the case has to be considered. In the homes of the depressed classes, adults go out for work, leaving the children behind to look after the house and the younger little ones. Where there are no adults, and also when the adults fall ill, it is the little children that have to go out to work and earn their own livelihood as also for other members of the family. It is easy to say that a meal a day is sufficient to tempt a number of children of the so-called depressed classes to go to school. Experience shows that it is very difficult to get these children to attend schools, I believe the policy announced by the Member for

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Education might very well disillusion us of the idea that the Government has been indifferent in this matter, and accepting the assurance of the Government that they would try their level best to promote Primary education among the depressed classes, I think we might very well drop the question for the present.

Mr. S. F. NUNEZ.

Very much has been done in that line, not little.

Mr. A. B. SALEM.

Sir, I rise to a point of order. The amendment before the House has not been seconded. Can a member speak on it before it has been seconded ?

PRESIDENT.

But could he not speak on the main resolution ?

Mr. A. B. SALEM.

He was referring at first to the force of the amendment.

PRESIDENT.

Under Standing Order 24, clause (3) you must withdraw. You should confine yourself to the main resolution.

Mr. A. SANKARA PUDUVAL.

I was not present, and so I did not know whether the amendment had been seconded or not. So my observations within the House with regard to the amendment may be considered to be out of order.

Coming to the main question, I am not in favour of the resolution for making Primary education compulsory in the State.

Mr. I. E. AMBOOKAN.

Sir, I second the amendment. Sir, I stand to support this resolution, and I do it with great pleasure too, especially because the question has been brought up for discussion in this House at a time when the Government has taken into consideration several ways to minimise the expenditure for education.

Mr. N. PADMANABHA MENON.

May I know, Sir, what action of the Government the member in referring to?

Mr. I. E. AMBOOKAN.

I speak out of information about the contemplated reduction of grants to aided schools. I came to know of it from newspapers and other reliable sources. The Government is contemplating it. I do not say that they have passed orders about it.

Nobody can deny that elementary education is one which should be imparted by all Governments to their subjects

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at any cost. The fact that the average literacy of our State is less than that of Travancore will evidently show that our method of imparting Primary education has to be reformed in every possible way, and according to my personal experience, I can bear statement that, unless the Primary education of our poor classes, whether they be depressed or backward, be made compulsory, we cannot obtain the desired result. I have tried my level best to get at least 80 per cent of the attendance in my school, but failed, and I believe that this defect can be rectified, only if compulsion is introduced in some way or other.

PRESIDENT.

What is the precentage you are getting in your school ?

Mr. I. E. AMBOOKAN.

Something like 80 per cent. Anyhow, 90 per cent is the number which is demanded by the Education Department.

PRESIDENT.

That is a very good number.

Mr. I. E. AMBOOKAN.

At times it goes down to 50 or 60 per cent. Any how, it must be 90 in order to reach the English standard. It is the number which is insisted on by our Government.

In my humble opinion, I think that our State has got every facility to introduce the compulsory system much more than several other States in India. The main reasons for this are that we have got a proportionately larger number of schools, and our people have got the least objection to receive education as at present. Now, the question comes whether our Government will be able to undertake such a step in spite of an excess of expenditure, which will consequently be the immediate result. If my information is correct, our Government has expressed more than once that our expenses for education is increasing to such an extent that it should be minimised in all possible ways. As a result of this, it is seen that they are contemplating a scheme to reduce the scale of grant given to aided schools. Under the present circumstances, I believe that the Government has to pursue the cheapest way to furnish the necessary education for their people.

In the answer given to my question No. 104, it is clear that the Government is able to conduct education only at a very higher cost than the private agencies. Now, let me ask the Government whether they should not encourage the private agencies, as far as possible, to carry out the objects of this resolution ? Is it a wise policy that our Government has put a stop to several helps given to private agencies such as building grants, furniture grants, etc., expecially when education has to

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be imparted to all classes on the basis of compulsion. From the remarks made yesterday by the Hon'ble Member for Education, it is evident that the most serious impediment that stands in the way of the Government for introducing compulsory education is the question of finance. I too agree with the view of the Director regarding the financial policy of the Government, and beg to point out to the Government that the more they discourage the private agencies, the more will be the expenditure for education. Therefore, I strongly recommend to the Government and the members of this House that the resolution now before the House may be readily accepted by all.

The Council rose for lunch, it being past 2 p. m. The sitting was resumed at 3 p. m.

Mr. C. A. KUNJUNNI RAJA.

Sir, I beg to move *to omit the words "free" and "amidst the Tiyyas, Pulayas, and other so-called depressed classes" and to add after "education" "with vocational training to be free to the poor of all communities.*

It is acknowledged on all hands that Primary education is one of the obligations of a Government, and no argument is now necessary in support of it. But in moving the amendments standing in my name, I feel there is no justification why the rich should get education free, while it can be easily recognised the poor has to be given education gratis. Why the relief should be confined to the poor of particular communities I fail to comprehend. Primary education, as it is now given in our schools, has to be amply supplemented by vocational training.

Taking the age of children studying in Primary schools to be between 5 and 10 in Cochin, according to the Census of 1921, we have 1,33,520 children of this age, and it will also be found that in 1100 M. E. 32,871 were undergoing Primary education in Government schools, while 51,862 were in private schools, thereby making the total of the children in Primary schools to be 84,733; i. e., 64 per cent of our children of Primary school-going age are in schools. "Literacy" for the purposes of the Census is defined to be thus:—"A person will be regarded as literate, if he could write a letter to a friend and read the answer to it, but not otherwise." In the case of students also the above rule has been observed, when the Census was taken. Of those between the ages of 5 and 10, we find only 7,628 as literate, thereby roughly giving 6 per cent of the students of the Primary school-going age literate. We find 58 per cent of those of the Primary school-going age do not become literate, and are not able to satisfy the minimum requirements of literacy. Thus the present Primary education has not accomplished even its fundamental aim. If Primary education is made compulsory, the Government have to start

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many new schools, which will require 5 lakhs more at the present rate, if the Government is to run the schools. In order to find the funds, the educational policy of the Darbar has to be revised. I suggest that the Government should be only a supervising agency in the case of Collegiate and Secondary education and should divert the funds for the cause of Primary education.

The nature of the education imparted at present should also be changed to avoid the waste of human energy and public funds. In the case of the poor, education should be useful to them to be a means of livelihood to them. After they are sent out of the Primary schools, the poor are not able generally to continue their studies. They should be given such vocational training as to suit their individual aptitudes, heredity, etc. To relieve the economic stress which is creeping into the system of the body-politic, expansion of vocational training has to be vigorously attended to. The present educational system is rotten, and is suited only for the training of the clerks for the Government Secretariat. The increase of poverty and the acute struggle for existence are some of the distressing factors of the body-politic in Cochin, and the acutest problem now threatening the State is the unemployment of the ever-growing literarily educated section of our population. In the latest *Administration Report of Cochin*, there is indication to the effect that the Government also have begun to feel that a "literary education is not at all a sure means to secure profitable careers, and that attempts should be made to give a more practical turn to education by providing increased facilities for vocational instruction in schools". Our poverty problem could be solved only by the skilful development of agriculture and co-ordinated industries all over the country under local organisations.

I have thus proved in all plainness the justification for the importance of my amendments, and I move them for the consideration of this House.

Mr. E. IKKANDA WARIAR.

Sir, I second the motion.

Mr. N. PADMANABHA MENON.

Sir, I oppose both the proposition and the amendment, i. e, the resolution moved by the Member of Kunnamkulam and the amendment made by the Member for the Jenmi Constituency. The question of compulsion, as an academic one, has been accepted by all civilized States, and when we consider it as a practical policy to be worked out in a particular area, the local conditions and circumstances have to be taken into consideration. When the State has put forth all its resources in the

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field of education, and the people, either by ignorance, perversity or other circumstances have failed to take advantage of the efforts of the Government in the field of education, then the question of compulsion, and the necessity for it arises. The question for us to consider is whether the Government have put forth all its efforts, and the people have failed to take advantage of them. In that case, I submit, Sir, it is high time for this House to pass the resolution before it. From the statement made by the Director of Public Instruction yesterday, it will be seen that, in the period of 12 years from the date on which Primary Vernacular education was made free in Cochin—practically, 15 years—till this date, the increase of literacy has gone up very high, and it will be still on the increase, if the Government is able to meet all the demands made upon its resources. The whole question was discussed before the Education Code Revision Committee, and the state of education in Baroda and Mysore was also gone into thoroughly, and the considered opinion of the Committee was that, without compulsion, all the subjects of His Highness could be made literate. The Committee put forth a scheme, which unfortunately was not worked out in full. The Committee submitted a detailed programme for five years. The approximate number of schools proposed by the Committee to be newly opened (the approximate number) was 200, and a programme for five years was detailed, by which, at the end of five years, the expenditure on Primary education would be approximately 13 lakhs, 9½ lakhs alone being for Primary schools. That includes the half grant to be paid to the aided schools also, 2½ lakhs to be expended on the Primary department in the Secondary schools and one lakh for feeding purposes. The total at the end of five years will be thus 13 lakhs. This includes the cost of feeding Pulayas and other depressed classes. The question of feeding these classes I shall deal with in another connection, but this policy was not worked out, whether for want of funds or for other causes I am not in a position to say. I am not in the know of things, but there is a strong rumour that the expenditure for the Pulaya feeding was grossly mismanaged. Under the existing social conditions in Cochin, we cannot compel the boys of the educationally backward classes to attend schools without taking into consideration other consequences that will follow. The boys belonging to the backward communities have to work for their parents. Their income has to be supplemented by the labour of these boys. If we are to wean the boys from these labours, we have to find meals for them. This is a question that cannot be evaded. That was the considered opinion of the Committee.

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Now, there is the other question coming up. Is it right for us to compel all the students of the backward classes to attend our schools and give them that education, as it is imparted in our Primary schools? I submit, Sir, that it will be cruel to wean these boys from their present habits and to introduce them into schools and teach them only how to read and write. They will only swell the number of young men who have no work to do.

The poor boys require vocational training. Handicrafts must be popularised in all these schools. If not, after learning for some years in schools, they will have no inclination to do any work at all. These students will have to give up their manual labour after attending three or four years in the schools for learning to read and write, and so I strongly advocate the introduction of vocational training and handicrafts in the several schools of the State, for the elevation of the backward communities. Until we have revised our curricula of studies, and introduced vocational training in schools,, we are not justified in considering the question of compelling these backward classes to send their children into these schools, because the education that they may receive under the present system will be practically useless in their after-life.

Next comes the question of finance. That question was also considered by the Committee. Then, as the Member of the Jenmi Constituency suggested, and as is done in England and other places where education is free and compulsory—though it is compulsory, it is not exactly free, the rich having to pay for it—with the department, as it is worked, it is impossible to introduce acess for the rich and exempt the poor from paying it. Primary education should be handed over to the management of the local bodies. In certain localities the cess need not be resorted to, but in other places it has to be resorted to. In one place the cess has to be collected and in another place it has not to be.

PRESIDENT.

How is it done in the British Isles?

Mr. N. PADMANABHA MENON.

I am unable to say.

PRESIDENT.

I think it is a certain percentage of the revenue I do not know whether it affects the rich or the poor.

Mr. S. S. KODER.

It is a percentage on the tax you pay.

Mr. N. PADMANABHA MENON.

The land tax has reached its maximum in Cochin, and it is not possible to increase it.

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The views of the Code Revision Committee ere accepted by the Government. That was the standpoint taken by the Committee. The means of income have to be gone through by the Retrenchment Committee that is to be shortly appointed by the Government. Only after the Retrenchment Committee has sat, we could know what funds will be available to be diverted for Primary education, and I am sure there is a strong feeling in Cochin that the expenditure under the service heads is rather top-heavy. (*Hear, hear.*) The services are over-manned, and the whole question can be gone into, only after the Retrenchment Committee has sat. If we pass a resolution, it could not be worked out for want of sufficient funds. According to this view, I believe the proposition is rather premature also. If the State has put forth all its energy, and the people have failed to take advantage of it, then the question of compulsion comes in. For these reasons I oppose the resolution, and press before the Government the necessity to be more liberal in the matter of introducing schools. The Committee was of opinion that, by introducing 200 schools in the course of five years, the whole school-going population in the State can be brought to these schools. So, if the Government is prepared to make their experiment, the question of compulsion can be avoided.

Mr. T. A. RAMACHANDRA AYYAR.

Sir, I oppose the resolution both on points of principle and practicability. Education should not be a matter for compulsion, even with the so-called advanced classes who can realise the advantages of education. By all means let every facility be given to the [illegible] amongst the backward classes. I purposely use the word "backward", instead of "depressed", because, for aught I know, as Mr. Rama Ayyar said, no class can or does press down any other class. The one thing which every animal, not to say human being, loathes is compulsion or curtailment of liberty. Effective compulsion is very difficult, expensive and more often produces adverse effects. The reason for the low percentage of literacy should be attributed to this. Neither is compulsory education practicable amongst the proverty-stricken masses, however free you may make it. As Mr. Puduval remarked, I know in many cases children who have not reached their teens have to toil and help their poor parents to prevent starvation from committing havoc in their huts, and in many cases these [illegible]n have to take care of the babies crawling in the huts [illegible]llow their parents to go out and earn their livelihood You may make education free, but if it is the view of the Hon'ble Member to provide the boys with books, clothing and, if necessary, meals, it is easy to talk of free compulsory education, but

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it is difficult to accomplish. Let us do things step by step. Let us first give them free education and every other facility before attempting to make it compulsory.

The only result of compulsion among Pulayas only would be that it will add to the number of Christian converts.

Mr. V. K. KOCHUNNI MENON.

Sir, I oppose the resolution in so far as it requires Primary education to be made compulsory, at least, at present. If it is to be made compulsory, it has to be done in the case of all, irrespective of the community to which they belong. So far as the so-called depressed classes are concerned, their failure to take advantage of the facilities granted to them by the Government is not, I believe, so much due to their apathy towards education as to their position in life which prevents them from dispensing with the services of their children of school-going age in the management of their family affairs, and also to meet the additional pecuniary demands on them consequent on their children being sent to schools. This applies to the poor members of all communities whether depressed or not. To make them send their children to school, the Government will have to bear the whole burden of educating them, including feeding and clothing, and this cannot be done without incurring a very heavy expenditure, as pointed out by the official Member in charge of Education. There is no justification for incurring them, unless all the other means are found to be of no avail, and the financial position of the Government becomes sufficiently stable. All the facilities which the Government can grant at present are being granted by the Government to the so-called depressed classes with some more, and that is all what can be expected at present. With these few words I resume my seat.

മിസ്റ്റർ പി. കുഞ്ഞുമുഹമ്മദ്.

അദ്ധ്യക്ഷൻ അവർകൾക്ക് വന്ദനം,

ഈ പ്രമേയത്തിന് കുഞ്ഞുണ്ണിരാജ അവർകൾ കൊണ്ടുവന്നിട്ടുള്ള ഭേദഗതിയെ ഞാൻ പിന്താങ്ങുന്നു. ഈ കൌൺസിലിൽ ഇന്നുവരെ വന്നിട്ടുള്ള സർവ്വ പ്രമേയ വിഷയങ്ങളേക്കാളും ഇതിന് പ്രാധാന്യം ഉണ്ടെന്നാണ് എന്റെ താഴ്മയായഅഭിപ്രായം. ജനസമ്പത്തിന്റെ യഥാർത്ഥമായ ക്ഷേമത്തിനും അഭിവൃദ്ധിക്കും വിദ്യയേക്കാൾ കൂടുതൽ പ്രധാന്യം മറൊന്നിനും ഇല്ല. പ്രാധാന്യമേറിയ കാര്യങ്ങളെ നടപ്പിൽ വരുത്തുന്നതിന് പലപല പ്രതിബന്ധങ്ങളേയും ചാടിക്കടക്കേണ്ടിവരുമെന്നുള്ളതു് സർവ്വസാധാരണമായ ഒരു ജീവിതരഹസ്യമാണ്. അതുകൊണ്ട് ഇങ്ങനെയുള്ള സദുദ്ദേശങ്ങളിൽ നേരിടുന്ന പ്രതിബന്ധങ്ങളെ വകവെയ്ക്കാതെ പ്രവർത്തിക്കേണമെന്നു് ഞാൻ ഈ കൌൺസിലിനെ ഉദ്ബോധിപ്പിച്ചുകൊള്ളുന്നു. ഈ പ്രമേയത്തെ ഇപ്പോൾ നാം തള്ളിക്കളഞ്ഞാലും ഇതിനേക്കാൾ മുന്തിയവാദിതാബോധമുള്ള ഒരു കൌൺസിൽ അടുത്തകാലത്തുതന്നെ ഈ പ്ര

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മേയത്തെ ഏകകണ്ഠ്യേന പാസ്സാക്കുമെന്നാണ് എന്റെ വിശ്വാസം. അന്ന് ഈ കൌൺസിലിനെ അവർ പഴിക്കുമോഎന്നുകൂടി ഞാൻ ഭയപ്പെടുന്നു.

പ്രസിഡെണ്ട്.---

അതു് അപ്പോഴപ്പോഴത്തെ കൌൺസിലിന്റെ സ്ഥിതിപോലെയിരിക്കും. തമ്മിൽ തമ്മിൽ അഭിപ്രായ വ്യത്യാസം ഉണ്ടാകാതെന്നല്ലാതെ അതു് ഒരു കുറവായി വരികയില്ല.

മിസ്റ്റർ കുഞ്ഞുമുഹമ്മദ്. —

ഇതു് അത്യാവശ്യമായ ഒരു സംഗതിയാണെന്നു് അറിഞ്ഞും കൊണ്ടു് അങ്ങനെ ചെയ്യാതിരുന്നാൽ പക്ഷെ കുറവായിത്തന്നെ കരുതിയേക്കാം.

ഏതു രാജ്യത്തിന്റെയും സമുദായത്തിന്റെയും ശ്രീയ്ക്കായ ഉയർച്ചയ്ക്കു് പരിശ്രമിച്ചു കൊണ്ടിരിക്കുന്ന എല്ലാ മഹാന്മാരും ഗവർമ്മെണ്ടുകളും പ്രാഥമിക വിദ്യാഭ്യാസം നിർബന്ധിതമാക്കാനാണു് അത്യുത്സാഹം ചെയ്തിട്ടുള്ളതു്. അങ്ങനെ ചെയ്തിട്ടുള്ള രാജ്യങ്ങളും സമുദായങ്ങളും അത്ഭുതകരമാംവണ്ണം അഭിവൃദ്ധിയെ പ്രാപിച്ചിട്ടുണ്ടു്. ഒരു പ്രവൃത്തിയുടെ ഫലം പൂർണ്ണമായി വെളിപ്പെട്ടിട്ടുകൂടി അതിൽ സംശയിച്ചുകൊണ്ടിരിക്കുന്നതു് ആശാസ്യമല്ല.

വിദ്യാഭ്യാസം നിർബന്ധമാക്കേണ്ടതില്ലെന്നു് വാദിക്കുന്ന ചിലരുണ്ടു്. അതു് വിദ്യയുടെ ഗുണം ആസ്വദിക്കുന്ന സമുദായങ്ങളെ സംബന്ധിച്ചേടത്തോളം ശരിയാണെന്നു് ഞാനും സമ്മതിക്കുന്നു. അങ്ങനെയുള്ളവരോടു് വിദ്യ അഭ്യസിക്കുന്നതെന്നു് നിർബന്ധിച്ചാൽപോലും അവരുടെ സ്വാതന്ത്ര്യത്തിലും പ്രയോഗിച്ചു് വിദ്യ അഭ്യസിക്കുകതന്നെ ചെയ്യും. വിദ്യാഭ്യാസത്തിൽ പിന്നണിയിൽ കിടക്കുന്നവരുടെ സ്ഥിതി അങ്ങനെ അല്ല. ഇപ്പോഴനുഭവപ്പെട്ട ഗവർമ്മെണ്ടു് വിദ്യാഭ്യാസത്തിനായി പല ആനുകൂല്യങ്ങളും ചെയ്തിട്ടുപോലും അതിലുള്ള അവരുടെ അഭിരുചിയും അഭിവൃദ്ധിയും കുറവായിട്ടുതന്നെ കാണപ്പെടുന്നു. ഓരോ മുസ്ലീം പെൺകുട്ടികൾക്കു് രണ്ടു രൂപാവീതം ഇംഗ്ലീഷു് സ്കൂളിൽ ചേരുന്നതിനായി ഗവർമ്മെണ്ടു് കൊടുത്തുവന്നിട്ടുപോലും അവരുടെ ദൌർഭാഗ്യം കുട്ടികളും സ്കൂളിൽ ചേരുന്നില്ല. നേരേമറിച്ചു വിദ്യാഭ്യാസത്തിൽ മുന്നണിയിൽ നില്ക്കുന്നവരോടു് ഇരട്ടിഫീസ്സു് വസൂൽചെയ്താലും മറെറന്തുകിലും മുടിവുകളും നഷ്ടങ്ങളും നേരിടുവിച്ചാൽ പോലും അവരുടെ കുട്ടികളെ പഠിപ്പിക്കാതിരിക്കയില്ല. അതുകൊണ്ടു് വിദ്യയുടെ ഗുണം അറിയാത്തവർക്കു് പ്രത്യേകിച്ചും വിദ്യാഭ്യാസം നിർബന്ധമാക്കേണ്ടതാണു്.

ഒരാൾ ഗവർമ്മെണ്ടു് ജോലിയിലിരിക്കുമ്പോൾ ഭക്ഷണം കഴിക്കുന്നില്ലെങ്കിൽ അയാളെ ഭക്ഷണം കഴിക്കാതിരിക്കാൻ നിർബന്ധിക്കാതിരിക്കുമോ? ശരീരപോഷണത്തിനായുള്ള ഭക്ഷണത്തിൽ ഈ നയം അനുഷ്ഠിക്കുന്ന ഗവർമ്മെണ്ടു് ശരീരത്തേക്കാൾ കൂടുതൽ പ്രധാനമുള്ള ആത്മാവിന്റെ ഭക്ഷണമായ വിദ്യ അഭ്യസിക്കുന്നതിനു് നിർബന്ധിക്കുന്നതു് അനുചിതമായിരിക്കയില്ല എന്നുമാത്രമല്ല ഏറ്റവും ഉത്തമവും ഒഴിച്ചുകൂടാത്തതുമാണു്. അതുകൊണ്ടു് ഈ ഭേദഗതിയെ ഞാൻ ബലമായി പിന്താങ്ങുന്നു.

മിസ്റ്റർ. ടി. കെ. കൃഷ്ണമേനോൻ.

ഭേദഗതിയെ അനുവദിച്ചതായി പറഞ്ഞുകഴിഞ്ഞല്ലൊ.

പ്രസിഡെണ്ടു്. .

ഭേദഗതിയെ അനുവദിച്ചിട്ടുണ്ടു്. പ്രമേയത്തെ അനുകൂലിക്കുന്നുവൊ?

മിസ്റ്റർ കുഞ്ഞുമുഹമ്മദു്.

ഞാൻ ഭേദഗതിയെ ആണു് പിന്താങ്ങിയതു്. ഈ പ്രമേയം പാസ്സാക്കിയാലും മതി. എന്റെ ഉദ്ദേശം സാധിക്കും, അതിനാൽ ഞാൻ പ്രമേയത്തോടും ബലമായി അനുകൂലിക്കുന്നു.

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Mr. M. K. RAMAN:

Sir, I have been listening with very great anxiety to the discussion that was going on here about the education of the backward and depressed classes. From what I have been able to gather during the discourse of the Hon'ble Members, I think this House is fully convinced of the absolute necessity of introducing free compulsory education in so far as the communities concerned are not in a position to understand the significance and value of education. The Hon'ble Member for Education has already pointed out that only 10 per cent of the depressed classes are educated. That is simply because they have not understood what education is worth, and therefore, unless some compulsory measure is adopted, there will be no possibility of bringing them to the level of other communities. Of course, when compulsion is introduced in the education of the backward and depressed classes alone, one apprehension that is rightly expressed is that they will make considerable advancement, and go ahead of the other communities who will remain where they were. Even if that be so, I would strongly urge the House to accept this proposition to introduce free compulsory education. We have had the name "backward classes" hitherto; it is only natural in the turn of events that they should have their turn.

I am enjoined with the duty of answering certain questions put by the Hon'ble Members. Several of the Hon'ble Members here asked me how it is that the term "depressed classes" came into existence. I do not think there is any necessity for me to answer it, since it is very plain. On account of the social system under which we are groaning in this Kerala, certain communities thought themselves privileged classes, and those who had not these privileges had the misfortune to be expelled from schools and other places, and naturally they had no facility to receive any education. It was considered to be a great sin to give education to a non-Brahmana at that time, and much more, therefore, would be the miserable fate of the non-caste Hindu. That, I think, should be the reason why we find ourselves in such a deplorable condition. When they speak of Hindus, to swell their number they include the Ezhuvas and others, but, when they distribute the privileges of the Hindus, a large section of them is actually left out of consideration. It is this rigorous social system that is mainly responsible for this state of affairs. Now, I need not tell this House whose hand will be beset with the sin of creating the depressed classes. I do not think I will be justified in blaming either the Brahman or the Nayar by himself. It is the defect of the whole machinery of this unfortunate social system in the clutches of which we are all suf-

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fering. We must try to extricate ourselves out of this. The backward classes have been subjected to this expulsion from time immemorial, and it would not be improper for the Government to show some greater leniency towards us now so as to make a sort of atonement for the past. Even the elementary rights of man—the right of walking through the road, drinking water from public wells, etc.,—all these primary rights are denied to us, and we are being treated worse than animals. The Government will kindly understand and realise the stage that we have been driven to, and it is just and proper that greater consideration and facility should be given to us till our communities are also in a position to understand the value of education. When that incentive for education becomes implanted in them, nobody need tell them to educate their children. Till then compulsion is the only means of rescuing them. Very many arguments have been advanced by the Hon'ble Members to prove that compulsory education will be a source of danger to the depressed classes, and one member went to the extent of saying that they may all on a sudden become Christians and independent persons. A terrible catastrophe will it be for our State, if all the five lakhs of depressed classes all on a sudden become independent persons!

But there need not be any apprehension about their becoming converts now. They have been persecuted by caste-Hindus. They were expelled from all public places. Their approach was considered to be polluting. Even with all this persecution, five lakhs of people in Cochin thought fit to remain as Hindus till to-day you must admire this tenacity to their faith. Some may call it their extreme foolhardiness, but that is a different matter altogether from our discussion. Now then, when free education is given to them, I do not think for a moment that there will be any danger of their leaving their faith. They have a natural tenacity to cling to their faith. When compulsion is used, probably at the outset some of them might turn round and remonstrate; but in course of time, I am sure they will be thankful to the Government which gave them the light of learning. They will certainly be thankful for it, even though in the beginning they may show some reluctance. One difficulty that seems to be felt by the Government is that they are not able to find proper funds. What I may respectfully submit to this House is that that is the usual plea in all cases. When a new thing has to be introduced, of course, there is always the complaint 'want of funds'. If there is a will, there is a way. When it is found to be an absolute necessity, we have to find funds. I hope our Government will not grudge to contribute even a liberal sum, when that sum is found to be an absolute necessity. It will be indeed a cruel

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thing and even a dangerous thing too, affecting the good reputation of the State, to leave a large section of the subjects of His Highness in so deplorable a condition—even without Primary education. This will be leaving them in the state of animals. They form a large majority of the Hindu community, and a Hindu Government cannot leave them like that. Do not deny them even the ordinary rights.

It is a thing of which the State should be ashamed. So I submit to this House that any amount of money spent in this direction will be money spent for a very useful purpose, and it will bring credit to our State; and indirectly it would affect the peace and welfare of the State. If you leave such a vast community in the dark, they will be a source of danger to the State. When even Primary education is not given them, no wonder, if they will behave themselves sometimes like wild beasts. For the welfare and safety of this State, again, I would submit that it is only very desirable that these unfortunate communities who had not the good fortune to have the light of civilisation and learning should be given the opportunities to learn even at considerable expense of the Government. Now, when a little bit of education is given to these backward classes, they may begin to open their eyes, and they will begin to argue with you and claim their rights. That may be another danger likely to come from the depressed classes. Some members seem to suggest that education will be of litle use to the depressed human beings. They will become unfit to be proper workmen. Their argument is, if literary education is given to the depressed and backward classes, where will you find men to work in the fields? All will be masters and none servants. When all these persons are educated, there will be greater unemployment and greater distress. That seems to be the apprenhension they are labouring under. Of course, it will be well and good for the members who have been fortunate to get higher education and to be born in the higher communities to preach all that sort of thing to the lower communities. I suppose any amount of preaching will not make one understand the position of these depressed classes. One has to be in a depressed class and understand for oneself. My submission is that any amount of sympathy will not make one realise the real position of the depressed classes. It is something like a pain on your body that you may feel keenly, but your telling another will not make him feel it, unless he had it himself.

PRESIDENT.

I suppose many of us are then incompetent to do so.

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Mr. M. K. RAMAN.

I do not say that other members are incompetent to understand. What I submit is that they only say things which they observe from outside. A man who is actually in the community and who feels the difficulty will know it better. Knowing it oneself and hearing it from another are different. Of course, I do not mean to attribute any motive of insincerity to any of the members, but what I say is that it is beyond the power of others to understand fully what we feel. From my standpoint, I do not know why members who have the good fortune to be born in the privileged communities should think that the Pulaya is born only for working in the field or that a Brahmana is born only for the superior work.

PRESIDENT.

Any community in the higher caste also can work in the fields.

Mr. M. K. RAMAN.

The idea expressed by some of the Hon'ble Members is that literary education is not so important to the backward classes. I say a little education would make them more fit even for their own work. After that, if they are found to be fit for any other work, they must be sent up for that work also. My submission is that in these days there is no division of labour, in so far as communities are concerned. We now find members of the same caste following different professions. So it is not proper to suppose that all the children of the workmen can be workmen only. Some of them can come up and compete with all of us. Then some of us who are sons of less fortunate fathers will have to go to the other side. We may have to do the manual labour. But that is no reason why you should keep them down. So there is no reason in the argument that, if literary education is given to the workmen, it will not be so profitable to them as it will be in the case of the members of other communities. Now, we are only speaking of elementary education. Elementary education is an absolute necessity to all human beings, and after that elementary education, those who wish for higher education will naturally go in for it whether they be Pulayas or Ezhuvas, Nayars or Brahmins, if they are intelligent. Intelligence is not distributed exclusively among the members of one community alone. I say that all communities claim a share of it. When the members of the backward classes are given education, naturally, some of them will be doing very well, and some of the members of the higher communities may have to go down and to do manual labour. I

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should not be supposed to mean that manual labour is a lower profession. Far from it. It is only proper that the backward communities also are given a little education so as to enable them to come to the same level as the other communities. The Hon'ble Member for Education said that there is 73 per cent literacy among the caste-Hindus. When we have established that percentage among backward classes also, then probably, it may be time for us to hesitate to introduce compulsory education. Till then it is an absolute necessity. Compulsion for a good purpose is necessary. Some of the Hon'ble Members suggested that compulsion is used everywhere now. Some of us perhaps took our degrees, simply because somebody compelled us to go to school at first. There is no harm in such compulsion being used. Unless such a compulsory method is introduced in the case of the backward classes, who are unable to understand their own position now, no good can be done to them. It is not so in the case of the members of the privileged communities who have the good fortune to inherit learning from time immemorial. To induce a Pulaya or a Paraya to send his children, to school you may have to pay him something in the beginning. Nobody need tell them to send their children to school. I submit to this House that it is absolutely necessary to bring these people to the same level with the other communities. Then we may stop and introduce free and compulsory education in the case of the members of all communities.

Mr. GEORGE CHAKYAMURI.

The Hon'ble Member from Nellayi suggested that, if compulsion is introduced, all Pulayas will become Christians. It seems to be a very strange proposition. I do not apprehend such a danger, in case compulsion is introduced in this matter. As regards the proposition before us, I think the House is united on one thing—on principle this resolution is to be accepted. The only difference is as to how far it is within the scope of practical politics. We must thank the member who introduced the amendment in giving us an opportunity for discussing this noble resolution, and I think it will be accepted by all the members here, on principle. The difficulty is as to how to work it out. If this House pass the resolution, and the Government accepts it, look at the number of schools that have immediately to be started. Where is the money to come from ? Of course, only by fresh taxation. If this House gives to the Government any additional reason to increase taxes, I think, when we go out next time, we will be blamed for that. So what I suggest to the Government is to gradually increase the number of schools to meet the increasing demand so that, when the number of schools

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increase to a great extent, then, in course of time, it will be easy to introduce compulsory education. Now, we have got a number of schools already. When the Harbour comes, and when we reach the millenium, by getting crores of money from the Harbour, it will be very easy for us to introduce compulsory education. Then, if funds permit, even compulsory feeding can be introduced in the State and not now.

Dr. A.R. MENON.

I do not wish to take much of your time. Sir, I want to make a few observations in addition to those made by the Hon'ble Member for the Ezhuva community. This is, after all, a communal question—a question that is considered to do great benefit to his own community, and in presenting his case he has tried his level best to make it a question of caste and non-caste Hindus. Of the caste-Hindus who have come to this Council, you will find me in the same boat with him, fighting against the so-called arrogant caste customs. But so far as I can say, from what I observed here, I have not heard one member of the caste-Hindu community getting up and opposing this motion on the ground that giving education to the non-caste Hindus is not consistent with the selfish interests of the caste Hindus. On the other hand, it is to our interest that we should always identify ourselves with the interests of the so-called non-caste Hindus. That way lies our future safety.

Mr. C. A. OUSEPH.

That is only a trick.

Mr. M. KRISHNA MENON.

This is another trick.

Dr. A. R. MENON.

I am surprised to hear the Hon'ble Member for Chalakkudi say that it is a trick. They are trying to create a split in this Council among the Hindus. If they are so inclined, we are ready to accept that challenge and fight out the question.

PRESIDENT.

Why do you say all these things?

Dr. A. R. MENON.

The member says that it is a trick. I say it is a prearranged trick on their side. If you go through the agenda, you will find a number of resolutions brought in only to create sectarian dissensions and communal jealousies without any intention or purpose of doing any good. Now, Sir, as far as I can see, no caste-Hindus here rose to oppose this motion on the ground that it is detrimental to their interests. I hold and do

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maintain that it is to our own interest to keep all the Hindu community together as one solid mass.

So far as this questionis concerned, I have not the least doubt that the principle underlying this resolution is sound. Whatever may be the differences of opinion in other political matters, all political schools will agree with this, that it is the fundamental duty of the Government to give compulsory elementary education to all. It is as essential and as important a duty on the part of the Government as protecting the property and life of the people. So far, there is no difference of opinion. I do not think that any member will say that giving education is not the duty of the Government. But the question arises: "Where is the fund"? It is said that that was the objection always raised. I know that retrenchments in all directions can be effected, and if there is a will, there is a way. The proper time for bringing in this resolution will be after the retrenchments are effected and funds made available for the purpose.

Mr. M. K. RAMAN.

But it need not be put into practice the next day

Dr. A. R. MENON.

What I would say is that, when we are in a position to make both ends meet, it will be time to put this resolution into force. But, Sir, it is only fair to say that, whatever opinion we may have against the Government in other matters, in the matter of education, our Government has done more than any other Government in India If you go through the budget, you will see that out of 60 or 70 lakhs nearly 11 lakhs is spent on education. That is a fair proportion, and the percentage of educated people in the State is 72. So much has been done without compulsion and without any pressure from the Legislative Council or from any outside agency., and that means that it is the good intention of the Government to look to the best interests of the people with the result that they have succeeded in educating 72 per cent of the population. I hope the Government will only be too glad to undertake the work and extend Primary education to Parayas and Pulayas also, and it may be necessary to introduce compulsion along with free education as the Hon'ble Member for the Jenmi Constituency observed. When education is made free, it is not necessary that it should be made free to all. It may be made free only to those who make a declaration that they are unable to defray the expenses of their education. We are to make an alteration that it is given only to those who cannot afford to pay for it. These are the few observations I wish to make.

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Mr. C. A. KUNJUNNI RAJA.

I move that the question may now be put.

PRESIDENT.

Mr. Mathew may avail himself of the right of reply.

Mr. K. T. MATHEW.

As the discussion creates communal jealousies, I don't wish to speak anything more on the subject.

Mr. C. MATTHAI.

We have been listening to very many observations, and I don't want to take up much of your time. I should like, however, to make a few observations myself. What we have heard so far, I do not think, would justify Government in changing their attitude which I gave expression to yesterday. We have had two amendments proposed, and the first was, that of the Hon'ble Member for Chalakkudi. As I stated yesterday, this is more reasonable than the original resolution that was put before the House, in which a distinction was made between communities. Compulsory education may be of advantage to the backward classes. But it would be obviously unfair on the part of Government to make restrictions of that kind. Such an attitude is not taken up by any Government anywhere. But the proposition, as it was put by the Hon'ble Member for Chalakkudi, is more reasonable. I should like to explain a few points brought to our notice. In the first place, he charged Government with inconsistency. Well, there may be apparent inconsistency in some of the statements. But I suppose Governments like individuals have a right to live and learn. This question of compulsory education was thoroughly gone into and in an exhaustive manner by the Code Revision Committee. They went into the different aspects of the question, and submitted a report to the Government. I shall just read from it to make myself clear:—

"The Committee have already submitted their views to the Government on the subject of compulsory education. We have said that, in our opinion, existing conditions in Cochin do not necessitate a general resort to compulsion in the matter of elementary education. There are certain outstanding circumstances which have led us to this conclusion. In the first place, Cochin has already reached a high level of literacy, and the percentage of children attending schools according to the latest statistics is almost, if not quite, 70 per cent of the total number of children of school-going age. By providing more schools it would be easily possible to bring another 20 per cent or even more under instruction without resorting to coercive measures. It is only after the State has done its utmost to extend education on a voluntary basis that compulsion need be thought of, one reason being that compulsory education is bound to be vastly more expensive. When poor children who assist their parents, or have to earn their own livelihood, are

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compelled to attend schools, they will have to be fed, and feeding is a very expensive item. Moreover, it is the natural and legitimate duty of parents to feed their children, and it should only be in exceptional cases that the State should undertake such duties. Otherwise, it would be encouraging an eleemosynary spirit, not in keeping with self-respecting citizenship. When once poverty is admitted as a ground for feeding, it would be difficult to draw a line as to where charity should stop; and there would be difficulties arising from the complicacy of our social system. The present condition of the depressed classes in Cochin justifies exceptional treatment, and the Committee would express their entire approbation of the policy adopted by Government in providing free meals, books, and clothings, to such children in order to attract them to school. But the expenditure under this head is growing enormously, and will very soon reach prohibitive proportions. When once a taste for education has been created, and the economic conditions of these classes have so far improved so as to enable them to stand on their own legs, Government will have to withdraw such extraneous help. A limited amount may be set apart every year for this purpose, which may be used where Sirkar bounty is most needed. From the way that the Pulayas are availing themselves of the educational facilities provided for them, it may be safely surmised that ere long they will reach a stage where they will cease to need such special encouragements as are now extended to them. But it may so happen that in some localities they have not made the same progress as in other places, and discrimination will, therefore, have to be exercised in the distribution of State charity. And it has to be remembered that there are other communities even lower than the Pulayas in the social scale, such as Nayadies and Ulladans who are entirely outside the pale of our educational organisations. Special attention will, therefore, have to be bestowed upon them. It would, perhaps, be more satisfactory to entrust feeding operations to local bodies, who would be in a better position to supervise them than a central educational authority at Head-quarters. This would, no doubt, follow as a result of the contemplated transfer of Primary education to local bodies. In such matters as the feeding of the poor scholars, it should be possible to enlist the co-operation of charitable individuals and organisations. Our well-to-do classes are not lacking in the spirit of charity. What is wanted is to guide their charity into right channels. Even now, in schools maintained by churches and private managers, poor children, who are willing to be fed, are given mid-day meals during the months of Mithunam and Karkadagam, and in certain schools throughout the year".

So that, as I said yesterday, Government have not made up their minds that there would not arise a time justifying the use of compulsion. What Government persist in saying is that they believe that the time has not come for adopting compulsion. Compulsion may not be necessary in the immediate future. What, therefore, has to be kept in view is this, that we have been pursuing the smoother and the more economic course, and the result has been that year by year we are having larger numbers of children attending schools. The percentage has been steadily increasing. Government has not taken a retrograde step so far. They had laid down the policy in unmistakable terms, and they have

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been steadily pursuing it, so far as their resources permitted. Government are quite as anxious as the most vehement of the members of the other side. If we could introduce compulsion to-morrow, and get cent per cent of children into our schools, no one would be more glad than Government. I do not think that there will be any difference of opinion. Government are not less desirous, less anxious, than the most earnest member of this House. But the question is: "Is it a practical proposition that we should take up the responsibility, as mattters stand now"? We have to consider all the aspects of the question. We have got to consider the progress that we have been making so far and the resources at our command. As regards funds, several of you spoke about, and pointed out the necessity for, a large increase of expenditure, if we were to introduce compulsion. I do not think any constructive suggestion has come as regards the provision of funds except one suggestion from one of the members that the expenditure on Collegiate education should be reduced. As I said yesterday, even on that point of Collegiate education, if we compare Cochin with any other progressive Native State, we shall find we are spending a less proportion of our educational allotment on Collegiate education, and we are spending more on Primary education than most of these progressive States, so that, if comparisons are made in that way, we do not stand to suffer by it. As I said, one of the Hon'ble Members pointed out: "Why not reduce expenditure upon Colleges, and in that way introduce compulsion?" If you abolish the College, you are not going to gain more than half a lakh.

Mr. C. A. KUNJUNNI RAJA.

Secondary schools also?

Mr. C. MATTHAI.

Secondary schools (for Boys) cost us very little, as I made clear during the budget discussion. If you abolish all our Boys' Secondary schools, you will not get more than half a lakh. Girls' schools are far more expensive.

Mr. C. A. KUNJUNNI RAJA.

Girls' schools too.

Mr. C. MATTHAI.

If you abolish all the High schools for boys that you have, you won't get more than 50,000. That is all the gain we are going to have.

Mr. A. B. SALEM.

May I know from the Hon'ble Member whether the concessions allowed to backward classes are still in force?

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Mr. C. MATTHAI.

They are all in force.

Then, about practical difficulties, if you are going to resort to compulsion. We have been hearing about the glories of Baroda—how Baroda has been progressing. But at the same time, as some other members pointed out, in spite of 15 years' compulsion in Baroda, in spite of all the complicated machinery that they have devised for this, the percentage is much lower than it is here, and therefore, it is open to doubt whether we shall be justified in introducing compulsion, just because Baroda has done so. If you can achieve better results than Baroda without introducing compulsion, it ought to be a matter of pride to you.

Mr. A. B. SALEM.

Are these concessions given to the poorer of the backward classes alone?

Mr. C. MATTHAI.

Well-to-do men should not grudge to pay fees for their children.

Mr. A. B SALEM.

The Education Code Committee said that concession was to be given in general. Subsequently, fetters were placed by requiring certificates of poverty for granting concessions.

Mr. C. MATTHAI.

It is simply this. The Education Code Committee did not issue the Proceedings. They submitted a report, and Government issued orders upon it. Mr. Salem's contention is that the Education Committee did not insist on poverty certificates.

Mr. A. B. SALEM.

In the order issued, all classes are included. Subsequently, I understand, Government issued fresh Proceedings that it should not be given, simply because they are backward, and that poverty certificates are necessary.

Mr. C. MATTHAI.

That is a fact. There are rich individuals belonging to the backward communities—wealthy merchants, wealthy land-owners—and there is no reason why their children should be given concessions in schools. Even when the matter was discussed by the Code Revision Committee, there was a great deal of controversy on that point. When you give concessions, should they not be given to all poor children, or should they be given only to children of certain communities, irrespective of whether they are rich or poor? And the Government considered

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the question, and passed orders that there was absolutely nothing wrong in asking a wealthy man to pay fees, even though he was one who belonged to a backward community.

Mr. A. B. SALEM.

It is a disgrace on the wealthy man's part to get education free from the schools.

Mr. C. MATTHAI.

But unfortunately there were cases. (*Laughter.*)

Mr. M. K. RAMAN.

There are considerable difficulties for poor men to get certificates also. There is an instance. When a certificate of an Hon'ble Member of the Council was produced before the Head-master, he insisted upon the production of a certificate from the Parvatiakaran or Revenue Inspector, instead of the certificate obtained from the Member of the Legislative Council.

Mr. C. MATTHAI.

The point was raised and explained.

Mr. M. K. RAMAN.

My submission is only that this additional difficulty to get certificates is becoming a source of inconvenience.

Mr. C. MATTHAI.

I addressed Government on this question about two years ago. I said that the rule, as it stood, was ambiguous and capable of different interpretations. I said that the rule should be interpreted in the sense that the Parvatiakaran's certificate was the minimum that was required. And any person in a higher position than a Parvatiakaran could issue a certificate. When the Hon'ble Member raised the point during the budget discussion, Mr. Achyuta Menon said he had given several certificates, and they were accepted.

Now, as regards the practical aspects of the proposition. There is, in the first place, this difference between Baroda and Cochin. As I have already said, we are educationally more advanced than Baroda, and the necessity does not exist here to the same extent as it does there. There is this difference also to be considered. For instance, in Tamil Districts people live grouped together in villages. All the houses are grouped together. Then there is a wide expanse of fields or uninhabited land. In such places, even if you introduce compulsion, it is easy for you to enforce it, whereas conditions on the West Coast are different. We do not concentrate in villages, as they do on the other side. We live scattered about, and therefore it

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would not be quite so easy to enforce compulsion, as it would be in other places. You hear of compulsion in Europe, in Austriala and America and so on. In England we find about 75 per cent of the population are urban, living in cities. In America also the same is the case. So that the conditions are somewhat different, and there is not the same facility.

And then, there is the economic aspect of the question to be considered. The difficulty about Pulaya children attending school, as was pointed out by several members, is due to the fact that a child of 10 or 12 years should also work. Otherwise, it is not possible for the family to meet its requirements. In a country like America or Australia or England, the earnings of a grown-up man are sufficient to meet the needs of the children of the family. In America, for instance, as I have heard from my Hon'ble friend on my left hand side, even workmen come in motor-cars to factories. And I remember reading the story of an American gentleman advertising for a charwoman. As the charwoman turned up in a motor car, he said : "I must draw a line somewhere ; I don't want a charwoman who comes in a motor car." A harwoman, as you know, is a sort of menial servant.

So there are these economic factors to be taken into account. Our country is poor. The average earning of a family is so low that, when you compel children between 6 and 12 into schools, you have got to consider whether the parents are able to feed the children. If that is not possible, it becomes the duty of the Government to feed them. So that, when we draw paralliels, we have to see that all these facts are taken into consideration.

I shall just explain the attitude of the Government at present. We are in entire sympathy. We have adopted as our policy that the utmost resources of the State should be used for the extension of elementary education. The *Educational Report for 1099* shows that there has been no going back on the part of Government on the policy they adopted, and as far as funds would permit, Government is prepared to spend as much as possible on the extension of elementary education As I admitted yesterday, the results have not been satisfactory, as far as the depressed classes are concerned. That, of course, we recognise quite well. And it is our aim now, in opening new schools, to locate these new schools in places which are largely occupied by these depressed and backward classes. We want more schools in the Chittur Taluk. We find the largest percentage of illiterates in the Chittur Taluk. But then, there are difficulties. You do not get them

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all together. They live scattered all over the country. We shall do our best by opening new schools and trying to bring in as many children as possible. Let us work on like that for a few more years, and let us see how far we advance. As I said yesterday, it would be wrong policy—wrong from the economic point of view as well as from other points of view—to introduce compulsion, when you find that you could achieve better results by pursuing other methods. Let us go on as we have been doing, and within 4 or 5 years' time we shall be able to form our plans and policy, and then, if necessary, we will resort to compulsion.

Mr. M. K. RAMAN.

Even in the case of depressed classes, without compulsion, do you think you will be successful ?

Mr. C. MATTHAI.

I quite think so, if we open new schools in places where we have large numbers of the backward classes. One device that we have been using is the insistence on a minimum strength of thirty in a class. When new schools are opened, the management of the schools will be taken up by rich men of the place. They are naturally interested in their own children. All such children are brought in. The strength comes only to 18 or 20. The Managers or Head-masters know that, to get full grant, they have to bring in a minimum of 30. It is, therefore, to their interest to bring in more.

Mr. M. K. RAMAN.

It is only in regard to private schools.

Mr. C. MATTHAI.

I issue instructions to Sirkar schools as well. I make Head-masters and Assistant Masters understand that, if they want their jobs, they must be alert. It is not enough if the Head-master and Assistant Masters go to school at 10, and leave school at 4 o'clock. That is not the end of their duty. We do not recognise that they are doing what they are expected to do. When schools close during the vacation, if the Head-master goes home, and comes back only after schools re-open, the department would take him to task. They are expected not only to teach the children that come into schools but also to visit the houses of pupils to persuade parents to send children to school. In that way, we shall try, as far as possible, even to bring these backward and depressed classes within the pale of our schools. And let us see how the experiment progresses; and four or five years hence, let us review

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the situation, and then it is open to this House and to Government to adopt further measures that may seem necessary.

Mr. M. K. RAMAN.

I beg to state one thing. Under the assurance now given by the Member for Education, may I ask through the President whether the Hon'ble Member will be prepared to withdraw the resolution i. e., on the assurance that, in the localities where the depressed classes are more, Government will open more schools and give encouragement to them?

PRESIDENT.

Just one word. I thought Mr. Karuppan will rise and contribute something to the debate.

മിസ്റ്റർ കറുപ്പന് ഒന്നും പറയാനില്ലെ? ചിങ്ങമാസത്തിൽ പുലയരേയൊക്കെ വിളിച്ചുകൂട്ടി ഒരു യോഗം നടത്തി അവരുടെ കുട്ടികളെ പഠിപ്പിക്കണമെന്ന് നമ്മൾ പറഞ്ഞുവെച്ചില്ലെ? അതിന്റെഉദ്ദേശ്യം അതിനെപ്പറ്റി ഗുണദോഷങ്ങൾ വല്ലതും മിസ്റ്റർ കറുപ്പന അറിയാനിടയായിട്ടുണ്ടൊ? കറുപ്പന് അവരുടെ കാര്യമൊക്കെ അറിയാൻ ഉത്സാഹമുണ്ടല്ലൊ?

മിസ്റ്റർ കെ. പി. കറുപ്പൻ.

പഠിക്കണമെന്നുള്ള ആഗ്രഹവും ഉത്സാഹവും അവർക്ക് ധാരാളമുണ്ട്. ആ മീറ്റിംഗ് കഴിഞ്ഞതിൽ പിന്നീട് അവർ ഒരു നിവ്വാഹകസംഘം കൂടി. അതിൽ വെച്ച് ഒരു റിപ്പോർട്ട് എഴുതിവിടാൻ ഞാൻ അവർകളെ ബോധിപ്പിക്കയുണ്ടായി. അതിൽ അവർക്ക് വിദ്യാഭ്യാസസൌകര്യം, പരസ്പരസഹായസംഘം മുതലായവ വേണമെന്ന് അവശ്യപ്പെട്ടിരുന്നു.

മിസ്റ്റർ ഐ. ഇ. അംബുക്കൻ.

എല്ലാം വേണം.

മിസ്റ്റർ കെ. പി. കറുപ്പൻ.

എല്ലാം വേണമെന്നില്ല. അത്യാവശ്യങ്ങളും പ്രധാനങ്ങളുമായ കാര്യങ്ങൾ നിറവേറണമെന്നേ അപേക്ഷിച്ചിട്ടുള്ളൂ. ആ അപേക്ഷയെപ്പറ്റി വല്ല ഉത്തരവും ഉണ്ടായിട്ടുണ്ടൊ എന്ന് ഞാനപേക്ഷിച്ച് കൂടക്കൂടെ അവർ വരാറുണ്ട്.

പ്രസിഡെണ്ട്.

മിസ്റ്റർ കറുപ്പന് അവരെപ്പറ്റി നല്ല അറിവും മാനം ഉള്ളതുകൊണ്ട് മിസ്റ്റർ കറുപ്പൻ ഇതിനെപ്പറ്റി വല്ലതും സംസാരിക്കുമെന്നാണ് ഞാൻ വിചാരിച്ചിരുന്നത്. അവർക്ക് പഠിക്കണമെന്നുള്ള വല്ല ആഗ്രഹമൊ, അതിലേയ്ക്ക് വല്ല ശ്രമമൊ ഉണ്ടൊ?

മിസ്റ്റർ കെ. പി. കറുപ്പൻ.

അവർക്ക് വലിയ ഉത്സാഹവും ആഗ്രഹവും ഉണ്ട്. അതാണ് ഉത്തരവിനെ അപേക്ഷിച്ച് കൂടക്കൂടെ വരുന്നത്. അവർക്ക് വിദ്യാഭ്യാസം കൂടിയേ കഴിയൂ എന്നുള്ളതാണ്. അതിനു് അവർക്കവേണ്ട സൌകര്യങ്ങൾ കൊടുക്കുതന്നെ ചെയ്യണം. അതിനെപ്പറ്റി എനിക്ക് ചില സംശയങ്ങൾ ബോധിപ്പിക്കാനുണ്ടായിരുന്നു. പക്ഷെ "Compulsory" എന്ന ഒരു വാക്ക് ഈ പ്രമേയ

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ത്തിൽ ഉള്ളതുകൊണ്ടാണ് ഞാൻ മുന്നോട്ട് വരാതിരുന്നത്. പ്രമേയത്തിൽ പുലയരാദിയെ നിർദ്ദേശിച്ചിരിക്കുന്നതുകൊണ്ട് പ്രതികൂലിക്കാൻ മനസ്സും ഇല്ല. "Compulsory" എന്ന വാക്കിനാൽ അനുകൂലിക്കാൻ നിവൃത്തിയുമില്ല. അതുകൊണ്ട് ഗുണത്തിനും ദോഷത്തിനും കൂടാതിരിക്കയായിരുന്നു (*Laughter*). പ്രമേയത്തിൽ വേറെ ചില ഭേദഗതികൾ കൂടി ചെയ്യാൽ കൊള്ളാമെന്നുണ്ട്. അധ്യാപകർ അധികമുള്ള ദിക്കുകളിൽ അവർക്ക് പ്രത്യേകം സ്കൂൾ സ്ഥാപിച്ച് കൊടുക്കണം. അതു് അവർക്ക് പ്രത്യേകം സൌകര്യവും, ഗുണപ്രദവും ആയിരിക്കും. അതിന് മുന്നൊരുങ്ങി ഉദ്യോഗസ്ഥന്മാർ എന്നിക്ക് പറയുവാനുണ്ട്. ആനാപ്പുഴ, ചക്കരക്കടവു്, തുശൂർ, ഇവിടങ്ങളിൽ വാലന്മാർക്ക് പ്രത്യേകം സ്കൂളുകൾ അനുവദിച്ചുകൊടുത്തിട്ടുണ്ട്.

പ്രസിഡണ്ട്.

അവ ഗവർമ്മേണ്ടുവക സ്കൂളുകളാണോ?

മിസ്റ്റർ കെ. പി. കറുപ്പൻ.

അതെ, ഗവർമ്മേണ്ടുവക തന്നെ. അങ്ങനെ അവിടെ അവർക്ക് സൌകര്യമായ വിധം പ്രത്യേകം സ്കൂളുകൾ വെച്ചുകൊടുത്തതുകൊണ്ട് അവിടങ്ങളിലുള്ള എല്ലാവരും മലയാളം എഴുതാനും വായിക്കുവാനും അറിയാവുന്നവരായിട്ടുണ്ട്.

പ്രസിഡണ്ട്.

വാലന്മാർ നേരിട്ട് കൂട്ടമായി താമസിക്കുന്നതുകൊണ്ടാണ്? അങ്ങനെ പ്രത്യേകം സ്കൂളുകൾ വെച്ച് നടത്താൻ സാധിക്കുന്നത്. അതുപോലെ പുലയന്മാർ ഒരിടത്ത് കൂട്ടമായി താമസിക്കുന്നില്ലല്ലൊ? പിന്നെ എങ്ങനെ അവർക്ക് പ്രത്യേകം സ്കൂളുകൾവെച്ചുകൊടുക്കും?

മിസ്റ്റർ കെ. പി. കറുപ്പൻ

പുലയന്മാരും കൂട്ടംകൂട്ടമായി താമസിക്കുന്ന സ്ഥലങ്ങളുണ്ട്. ചാലക്കുടി പുലയ കാളണിയും മറ്റും കൊച്ചി കണയന്നൂർ താലൂക്കിലാണെങ്കിൽ കൂടുതൽ ഫലപ്രദങ്ങളാകുമായിരുന്നു. കൊച്ചി കണയന്നൂർ താലൂക്കിൽ സമുദായത്തിന്റെ ഉൽക്കർഷത്തിൽ അഭിരുചിയുള്ള പുലയന്മാരുണ്ട്. തന്നെ ചെറായിനെല്ലൂർ പഞ്ചായത്തിൽ ഒരു സാമാജികനായി നാമകരണം ചെയ്യണമെന്ന് ഒരു പുലയൻ ഗവർമ്മേണ്ടിലെക്ക് ഹർജി അയച്ചിട്ടുള്ളതായി ഞാൻ അറിയുന്നു. ആ പുലയന് കരം ഇളവുണ്ട്. അയാൾ സാധാരണ നാഗരികനെപ്പോലെ ഉടുത്തുകെട്ടി നടക്കുന്നു. കവിതക്കാരൻ ചാത്തനെ അവിടന്നതന്നെ അറിയുമല്ലൊ? അതുകൊണ്ട് പുലയർ കൂട്ടംകൂട്ടമായി കിടക്കുന്ന മുളവുകാട്, കുമ്പളം, എടക്കൊച്ചി, കുറുങ്കാട്, മുതലായ ദിക്കുകളിൽ പ്രത്യേകവിദ്യാലയങ്ങൾ ഏർപ്പെടുത്തിക്കൊടുത്താൽ കൊള്ളാം.

പ്രസിഡണ്ട്.

അവർ അധികമുള്ള സ്ഥലങ്ങൾ നോക്കി എടുത്ത് അവിടങ്ങളിൽ പ്രത്യേകം സ്കൂളുകൾ വെച്ചുകൊടുക്കാൻ ശ്രമിക്കാം.

What have you to say in reply, Mr. Matthai?

Mr. C. MATTHAI.

With your permission I shall make a few more observations,

ഡാക്ടർ എ. ജി. മേനോൻ.

മിസ്റ്റർ കറുപ്പന്റെ അഭിപ്രായത്തിനുള്ള മുവടി മലയാളത്തിൽതന്നെ പറയുന്നതാണ് നല്ലത്.

പ്രസിഡണ്ട്.

കറുപ്പന് ഇംഗ്ലീഷ് സംസാരിക്കാൻ വയ്യാ എന്നല്ലാതെ ഇംഗ്ലീഷ് അറിഞ്ഞുകൂടെന്നില്ല. പറയുന്നതൊക്കെ മനസ്സിലാക്കാൻ കഴിയും. മിസ്റ്റർ കറുപ്പന് മുവടി മലയാളത്തിൽതന്നെ പറയണമെന്നുണ്ടോ? ഇംഗ്ലീഷിൽ പറഞ്ഞാൽ മതിയോ?

മിസ്റ്റർ കെ. പി. കറുപ്പൻ.

ഇംഗ്ലീഷിൽ സംസാരിച്ചാലും എനിക്ക് മനസ്സിലാകും. അദ്ദേഹം ഇംഗ്ലീഷിൽതന്നെ പറഞ്ഞുകൊള്ളട്ടെ. എനിക്ക് പറ്റുമെങ്കിൽ ഇംഗ്ലീഷിൽ സംസാരിയ്ക്കും ആവാം. പക്ഷെ വ്യാകരണം പിഴപ്പിച്ച് സംസാരിക്കാനുള്ള മടികൊണ്ട് അങ്ങനെ ചെയ്യുന്നില്ല എന്നേയുള്ളൂ.

Mr. C. MATTHAI.

When Mr. Karuppan was speaking about Ulladans and Parayans, I recollected an experience of mine about twelve years ago. There was a good deal of opposition at Edavanakkad, when we started Pulaya education there.

Mr. N. PADMANABHA MENON.

May I know from whom ?

Mr. C. MATTHAI.

From certain sections of the people.

Mr. M. K. RAMAN.

From all classes other than Pulayas and other depressed classes.

Mr. C. MATTHAI.

And it was a Sirkar school. And we insisted on Pulayas being admitted, and the hostile factions had recourse to a stratagem. We had about a dozen or more of Pulaya children. One fine morning, an Ulladan was brought, and when the Pulayans came and saw the Ulladan, they bolted. I could not understand what the matter was. It was explained to me that, if an Ulladan touched a Pulaya, the Pulaya got rid of his contamination, not by bathing, but by cutting his finger and shedding some drops of blood. (*Laughter.*)

PRESIDENT.

A serious matter.

Mr. C. MATTHAI.

There is a wider gulf, it would appear, between the Pulaya and the Ulladan than the highest and the lowest among the others. We have all these difficulties to overcome,

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Every year we are opening a certain number of new schools. In the year 1099, thirty new schools were opened, and special attention is devoted to backward and depressed classes, and as far as possible, we open new schools in such places.

Mr. A. B. SALEM.

May I know what is the solution to the problem of introducing these low castes into the schools? As the Director of Public Instruction says, it is impossible to expect all the people scattered in different places to go and collect in a particular place, thereby losing their occupation. Therefore, we must make a move which will give an inducement to the classes to come into the existing schools in the different localities. For instance, we may offer a rupee to each Pulaya who attends the school regularly for one month.

Mr. C. MATTHAI.

There is no difficulty at all for them to come to the ordinary schools, there being no impediment at all in the way.

PRESIDENT.

His point is there may be Pulayas scattered in different places, and you might have Sirkar schools and aided schools. These Pulayas may be a long way from the schools. So what is the inducement you can throw out for these Pulayas for getting them to schools? Of course, he suggests the payment of one rupee.

Mr. C. MATTHAI.

A rupee at the end of a month is a distant prospect for the Pulayas. If it is one pie a day, it would, perhaps, be more attractive. I remember what was told me the other day about our Muhammadan Member. I was visiting some Muhammadan schools recently, and there I heard that, in order to encourage children to come to school, the Muhammadan Member, whenever he visited these places, distributed pie among the children. That, I think, would be much more effective than giving a rupee at the end of the month.

Mr. A. B. SALEM.

It is only a suggestion, but I think the matter will be considered.

PRESIDENT.

We had a very interesting discussion on the resolution moved by Mr. Mathew, and now, Mr. Mathew, do you wish to withdraw the resolution?

Mr. K. T. MATHEW.

On the assurance given, I beg to withdraw the resolution.

The resolution was withdrawn with leave.

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